/94 cont./

836 carry wine and food up the mountain, singing and dancing re-
517 ciprocally. Those who became fond of each other would drink
[533] from an ox horn. There is the custom among the Miao of
[535] dancing for the new year, dancing for the moon, and singing for autumn. On such occasions, young men and women form groups and sing in response to each other all night until daybreak. After singing they mix with each other, drinking and joking, even to the extent of having sexual relations. This is called fang yeh "going wild."

582 Although unmarried men and women are free to fall in love,
[584] marriage, however, requires parental consent as well as the approval of the maternal uncle of the girl. The He Miao of Ch'ing Chiang, Kweichow have a marriage custom where they betroth the daughter of a paternal aunt to be the daughter-in-law of a maternal uncle. Should the maternal uncle have no son, the girl's family has to pay a large sum of money to him. Without such a payment the girl all her life may not marry. The Miao, other than close paternal cousins not being suitable mates, they do not object to marriage between people of the same surname. However, maternal cousins may not marry.
582 This is a survival from a matrilineal society, because in a
● 611 matrilineal society maternal cousins have the same surname whereas cross cousins or male and female first cousins on the father's side have different surnames. That maternal cousins cannot marry is evidence of their advance from a matrilineal society to a patrilineal society. The importance of the maternal uncle's position in sacrificial ceremonies as well as in the society is additional evidence.

514 The former marriage customs of the Miao were slightly
583 different from their present ways. Yung-sui T'ing Chih says: "Miao marriage is just like a purchase. They do not follow the /Chinese/ custom of asking names (as a preliminary to fixing a betrothal) and sending presents to the bride's home to fix the betrothal. They only negotiate about the number of horses and cattle through a broker. The broker is a Miao marriage go-between. It definitely requires five or six horses or heads
000 of cattle to initiate a trade for one wife. When the agreement

39: Bernatzik--43 E-5 (1936-1937) 1947 AO1 Thailand
AKha A04
Miao AE5

/30/ Chapter 5

Social Organization

a) Organization of the Family

A M 596 618 [611] Among the Meau as well as among the Akha, the family is organized strictly by father right. No esteem even similar to the consideration enjoyed by the parents is shown toward any other relative. In accordance with the organization by father right, descent is reckoned in the male line, and married women belong absolutely to the family of their husband, if he is already independent, or otherwise to the family of the father-in-law.

A M [614] M [775] The extent to which wives are absorbed in the new family group is shown by the fact that the married woman among the Meau not only loses every connection with the sib /Sippe/ from which she is descended, which is also the custom among the Akha, but also, after her death, her soul arises anew in the next child of her husband's family (cf. the chapter, "Religion and Magic," section on "Ideas about Death and the Soul").

M 596 618 [591] Adult unmarried sons always remain with their father; even married sons do not at first establish an independent family, but are regarded among the Meau as belonging, along with their wives and children, to the family of the father until they have completed their thirtieth year. Accordingly, they live in the paternal home up to this time, even though in a separate area, with their wives and children, and do not manage an independent household. Not until they have reached the aforementioned age do they have a right to build themselves a house and to establish an independent family.

M 593 618 /31/ According to Dhuraratsadorn (1), the Meau never

1. Page 167.

part from their sons, even if the latter are married. As my remarks show, this statement can be regarded as correct only